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THE CONGO MISSION FIELD:

and Its Complete Occupation.

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Papers read at the Seventh General Conference of Protestant Missions, Luebo, Congo Belge, 1918.

THE COMPLETE OCCUPATION OF THE FIELD.

I. Congo's Untouched Tribes; their Names and Extent.

Paper by Rev. A. V. Marsh.

The magnitude of the task assigned to me, to present to this Conference a paper on the "Untouched Tribes, their Names and Extent" made me hesitate about undertaking it, but knowing that, whoever the writer might be, he must depend to a large degree upon his fellow missionaries, I essayed to do what seemed the impossible. The information gained is very meagre indeed, owing to the little time allowed for the gathering of the needful material and the difficulty of getting in touch with the "Untouched Tribes." I have prepared a rough map, which may help us as we glide rapidly over the country to which God has so graciously called us.

It is most gratifying to be able to pass from the mouth of the Congo to Stanley Pool and to know there are no tribes in that region that can really be called 'untouched.' However, we have only to go up the Congo river a day and a half's journey, when we reach the great untouched region from the mouth of the Kasai to Bena Makima at the mouth of the Lulua river. On the north side of the Kasai, this untouched region extends beyond the Lukeni river until we come in touch with the work of the A.B.F.M.S., and the F.C.M.S., and eastwards to Wembo Niama, where the Southern Methodists have recently begun work. Here is the center of the Batetela tribe, numbering 500,000, which are to be found extending 100 miles south, 250 miles west, 200 miles east and 350 miles north of Wembo Niama.

On the south side of the Kasai to Bena Makima, there is no Protestant work except that being done by the A.B.F.M.S. at Vanga, on the Kwilu river. Writing of this region, Mr. Moody says, "In the Kwango district, you have the rivers Kwango, Kwilu, Inzia, Wamba and others,—1500 miles of water-way. I have travelled from Matadi to Leopoldville a dozen times; I have seen something of the people on the Lower Congo; I have travelled 100 miles in the Kwilu river district, and from what I have seen and heard of the Kwilu, Inzia and other rivers, I believe that this Kwango district is

fully as populous as the Lower Congo Belge, including the Portuguese territory on the Congo river, and the French Lower Congo. In this Lower Congo territory, we have four missionary societies working, with twenty stations and one hundred missionaries, and in the Kwango district, we have but one station with two missionary families." He also says, writing from Moanza on the Inzia river, "Buka, the chief from here to the Lue river, has 855 villages; and Kusombe, from the Inzia to the Bakali, has 281. I have tramped from the Kwilu to the Bakali, without going over the ground twice, 70 days or 700 to 800 miles in all, and did not see a teacher or Protestant Christian."

In speaking of this same district, Dr. Leslie says, "The principal tribes of the Kwango district are as follows:—The Bayaka, occupying the whole of the south-western section, numbering between one and two hundred thousand. The Bambala occupy the central section of the district, with six or seven lesser tribes mixed through them. They number, probably, well over one hundred thousand. The smaller tribes are the Bayanzi, Bahungana, Bapindi, Bangongo, Basamba and the Bakuezi, the first named being quite a large tribe. The southern end of the district, is occupied by the Bakiok, the most intelligent people of the whole region, owning herds of cattle and other property and doing a great deal of agriculture. The eastern side of the district is occupied by Bamputu, Bangola, Badinga and Babunda; I know nothing of the numbers of these tribes. The Babunda, to the south, are numerous and live in large villages.

Leaving the Kwilu, there is nothing being done for the evangelization of the people until we come to Bena Makima. There we begin to get in touch with the work of the Congo Inland Mission, with head-quarters at Djoka Punda. In this field there are four untouched tribes, the Bashilele, Bampende, Bachoke and the Babingi. The Bashilele tribe has the Kasai as the northern and eastern boundary extending from the Lubwe river to Bantua Sanki. The Bampende tribe has the Kasai river as its eastern boundary and extends as far west as the Lubwe river, its northern boundary being the Bashilele. It runs south along the Kasai for a distance of thirty or forty miles. Though having only a population of 50,000, yet Mr. Haigh of the Congo Inland Mission considers it "a very promising field for missionary effort." The Bachoke tribe extends from 6 degrees S. Lat., but rather irregularly to the south-west of the Kasai river, reaching even to Angola. Apparently they are very difficult to reach, possibly due to their feeling of superiority and their intimate connection with the Portuguese traders, to whom, in times past, they furnished large numbers of slaves. Little is known of the Babingi tribe, which is supposed to have a very small population. This tribe will probably be reached by the C.I.M. from their station at Kalamba.

There is an unoccupied region on the upper reaches of the Kasai river, extending towards the Portuguese frontier and even to the British frontiers on the extreme south. The Methodist Mission has commenced work at

Kapanga among the Lunda people but the extent of their plans is not yet known.

There is also a large area east of the Lubilash river, extending towards the Lakes and south to Elizabethville, etc. Dr. Morrison of the A.P.C.M., says, "We shall be able to occupy part of this region in the not distant future, we hope, for we are just planting a station just east of the Lubilash, but we shall doubtless confine our efforts to the Luba speaking people." The Belgian Protestant Mission has a concession at Tshiofa, just about due east of Panya Mutombo. They will, if they can ever get started, occupy part of this territory, especially the northern part.

Retracing our footsteps along the Kasai and passing up the Mfini river, we enter Lake Leopold II, where work is being done on the west and north-east shores by the British and American Baptists. On the east side enters the Kiri-Lotoi river. Travelling up this river to Bokoliwango, two years ago, Dr. Ostrom, said, "On the river the villages are few and small, owing to the ravages of sleeping sickness, but inland they are very large and close together. At the head-waters of the Lotoi, there is a group of over thirty villages from one half to one and a half hours apart, and with an average of 175—200 houses each. The biggest village I visited had 335 houses and was situated but two hours from Bokoliwango. In among the swamps forming the head-waters of the Gange river, the towns are much more numerous but somewhat smaller, perhaps having an average of 100—125 houses to the village. I think one will have to go a long way to find such a field as this." There are two tribes, the Yalima and the Isola but both speak dialects of the great Nkundu tribe.

Adjacent to this region, in the eastern half of the Equatorial District and above the junction of the Tshuapa and Lomela rivers are twelve different tribes occupying a territory of 24,000 square miles and having a population of about 200,000. Their names are:—Boliangama, Yongo, Lalia, Ngelewa, Yoye, Nköle, Bakela, Samanda, Nsongo, Balinga, Boyonga, and the Bamboles, the latter being the largest, extending across the Lomami river and has no missionary work, Protestant or Catholic. In this region the F.C.M.S. have 18 outposts and plan to put two stations here in the near future.

Continuing our way eastwards, across the Lomami river, we come in touch with the Topeke tribe, having a population of 120,000. Among these people, the B.M.S. from their station at Yakusu have put teachers in forty small villages. However, south of their outpost at Yanga on the Lomami, there is no christian work being done until we reach the Methodist Episcopal Mission 500 miles distant.

Crossing the Lualaba, there is a vast unevangelized region from the southern end of Lake Tanganyika to Nepoko two degrees N. Lat. From Ponthierville to beyond Stanleyville are the Bakumus with a population of a quarter of a million. These will be touched when the B.M.S. open their proposed station at Mabondo. Mr. Millman of that society says, "Along

the route of the proposed Northern Lakes Railway the Roman Catholics have directed their energies for some years past and practically closed the road."

I have no information about the tribes east and south of Mabondo but the fact that the Roman Catholics have a large number of stations in this region is sufficient evidence that a large population exists there.

Glancing for a moment at the Aruwimi district, I wish to quote from a paper given at the last General Conference by Mr. D. C. Davies. He says, "As to the population from Basoko at the mouth of the river to Yambuya, the beginning of the cataracts, a distance of about ninety miles, Grenfell estimated it at 20,000. Between Yambuya and Banalia, a journey of four days by canoe over the cataracts, we have found the people to number 10,000 to 12,000. Above Banalia, we were informed that they are a finer people and more numerous in the Panga district than in the Basoko district. Panga is distant from Banalia some five days journey by canoe.

"The next big centers are Avakubi and Nepoko, which are in the Ituri zone. I was recently told by Commissaire Engh of Basoko, formerly Chef de Zone of Ituri, that there are no less than 250,000 natives on the State books to pay tax in that zone."

In the north-east district of Congo Belge, from Irumu on the Ituri to Faradje on the north and Lake Albert on the east, are at least seventeen different tribes. They are as follows:—Balega, Bahema, Balendu, Ndo, Bari, Madi, Kebu, Mongutu, Mangbutu, Bangha, Momon, Kalego, Bukuyu, Ibu, Miigo, Kakua, Itura. It is the hope of the African Inland Mission that they will be able to put a station among each of these tribes, putting two among the Balega, Bahema and the Itura and three among the Balendu. The population is very difficult to estimate, since the Government has little hold upon these wild tribes and comparatively few pay the yearly tax. A very rough estimate would place these tribes from 250,000 to as many as 1,000,000 each. The A.I.M. plans to plant a line of stations between Mahagi, Lake Albert, and Stanleyville, to be worked by Americans. The line already commenced from Mahagi to Lake Chad will be manned by their British section.

Proceeding westwards from this region we enter the attractive Wele zone. From the 29th degree long. to the 24th, there are six tribes as yet untouched. The Momvu between Duru-Nepoko and Atabi; the Barambo, north of Poko, the Bakeri, south of Zobia; Bobengi, between Bondo and Likati; the Walesi, east of Nepoko and the Amadi, north of Amadi. The populations, of these tribes like those to the east, are very large indeed, but one is unable, at present, to estimate their number.

Still pressing westwards into the Bangala district, in which are the Itimbiri and Mongala river systems, there is but one mission station and that at Upoto on the Congo river. Thirteen tribes are said to dwell here, namely:—the Libinza, Budja, Mongwandi, Bangala, Gwaka, Banza, Babale, Liboko, Dolo, Gombe, Mondonga, Mabenza and Mongo. These have a

population of 402,600, the largest tribe being the Budja with a population 134,000. These figures were furnished by the Commissaire of the district and are considerably below the real figures.

Passing a degree to the north, we reach the Ubangi-Bomu river system. Recently, Mr. Haas wrote saying, "June 25th, 1913, saw the beginning of a journey from Lake Albert through the Wele, Bomu and Ubangi districts the Lower Ubangi being reached July 1916. Some fifty tribes, which had never before heard the gospel, were seen during this itineration. The two principal languages are Banda and Azande. The latter was spoken in nearly all the north and west Wele. As this tribe had conquered and subjected some fifteen Wele tribes to Azande customs and language, besides some dozen more tribes in the Bomu district, this language was found a very efficient aid amongst those who had not learnt the government language or the traders 'Mangala.' The Banda are found to the north of the Lower Bomu and the Upper Ubangi. The Banda tribes number about two and a half million with only one baptized man among them. The Banda language has been reduced with all the helps (in French) necessary to aggressive and immediate evangelism." The Azande tribes number about one and a half millions, and are now being touched by the H.A.M. from their Stations at Niangara, Nala, Poko, Pawe, Bambili and Bili.

Descending the Ubangi, we reach the capital of the Ubangi-Chari-Tchad province, Bangui, where are some twenty coast-men, who are gathered for Sunday meetings by a Baptist from Accra. Within a quarter of a mile from the meeting-place, is a village of 1500 natives, of many tribes gathered from all sides, affording an opportunity of spreading the gospel among the representatives from a vast section, as all speak Sango for many hundred miles north and east of Bangui. Speaking of this region, from the mouth of the Ubangi to Banziville, Mr. Moon of the F.C.M.S., says, "There are fifteen tribes having a combined population of 150,000 people and occupying a territory of 15,000 square miles. The Catholics have three stations but are doing little to occupy the villages. The greatest difficulty in the way is the rapids on the Ubangi, making navigation difficult, but it would be possible to cover the field with one well manned station below the first rapids." In this Ubangi district the F.C.M.S. have a few out-posts.

From the mouth of the Ubangi, on the French side of the Congo, there is nothing being done until we reach Brazzaville, although we are told there are people away back from the river.

In reaching Brazzaville, we have once more returned to Stanley Pool, having glanced rapidly over Congo's unevangelized areas, which might be summarized as follows:—

1 The region bordered on the north and east by the Kasai, and on the west and south by the boundary of the Kwango district.

2. The region bordered on the south by the Kasai, Sankuru and the river Lubefu, on the west by Lake Leopold II, extending eastwards to the Lomami river and northwards to about one degree S. Latitude.

3. The region between the rivers Lomami and Lualaba, from the equator to British territory in the south.

4. The region bounded by the Lualaba and the Great Lakes from the southern end of Lake Tanganyika to Nepoko about the 2nd degree N. Latitude.

5. The region between the right bank of the Congo and the left bank of the Ubangi, extending from Nouvelle Anvers to the 26th degree Longitude.

6. The region extending from Brazzaville in French Congo along the whole of the Ubangi-Bomu river system.

In this paper, I have sought to do what I was asked, namely, to give the Names and Extent of the Untouched Tribes. You will have noticed, probably, that some of the tribes mentioned have already been touched to some extent but those tribes are distributed over very large areas. The paper is therefore unfortutunate in its title, for while we are able to ascertain the names of the tribes which have not had an opportunity of receiving the Gospel message, we do not learn to what extent the tribes, among which christian work is being done, are touched. I have received several letters in which it was stated, "We have no untouched tribes in our district," but there was not mention as to how much the tribes in those districts have been touched.

There is a paper to be given regarding the extent to which the various Societies will be responsible for the reaching of these untouched peoples. The acceptance of this responsibility is well if the interested Societies are able to see their way clear to meet that responsibility and not hinder others who might be able to do it before them, from undertaking the task. A missionary received a letter from one of another Society, to the effect that he was going into a certain district to gain a concession but he did not know when he would be able to place a station there. Speaking of this, the missionary said, "I am bitterly opposed to people staking off great areas, laying claim to them and then leaving for an indefinite length of time great unoccupied regions between their stations which they can neither evangelize themselves nor allow others to do so who perhaps could." However, the time has come to look at Congo as a whole and not from a sectional view-point. The Jesuits have a map of Congo, the territory of which is all divided amongst the Catholics. Why not follow their example and divide the land amongst the Protestant Societies and possess it for our Lord and Savior Jesus Christ? Already faith is giving place to sight, and we are beginning to see the line of mission stations flung across Africa, stemming the on-coming tide of Mohammedanism, and faith sees the banner of Jesus Christ unfurled in every Congo tribe and from their midst a vast throng coming forth, prostrating themselves at the feet of the Christ and crowning Him Lord of all.

II. What new ground has been occupied since last conference?

(Information supplied by the Continuation Committee.

Paper prepared by Rev. A. R. Stonelake.)

Information on the subject of the UNTOUCHED TRIBES, from its very nature, might not be within the power of existing missionary Societies to supply in its entirety, as quite a goodly portion of Congo is still outside, and distant from, the areas worked by these Societies. Consequently an individual missionary was sought who would undertake to make investigations and report upon them to this Conference. How well that task has been accomplished you now know. But in the matter of the *NEW GROUND occupied since last Conference*, only the missions concerned could adequately reply. Therefore the members of the Continuation Committee were called upon to supply the information. Indeed, the Congo Continuation Committee was called into existence for this very purpose, in addition to helping the Congo Mission News, at the Bolenge Conference. Through the efforts of that Committee, supplemented by information from the pages of the Congo Mission News, we have now presented to us a clear picture of the new ground covered since 1911.

At the Mouth of the River, and in the Bas-Congo district there would naturally be no new ground to occupy. First to be opened to the white man, most accessible, and less costly from the standpoint of freightage and time occupied in reaching the destination than the far interior stations, that district was immediately and fully occupied. The B.M.S. has, it is true, formed a new station in the Makuta district, named Kibentele in honour of Dr. Holman Bentley, but only by sub-dividing what was known as Wathen district. On the other hand, it has abandoned Mabaya owing to the de-population of the district and the impossibility of carrying on a Boarding School there, on account of the scarcity of native food in the district. The work has been placed in charge of San Salvador, and the buildings transferred to Kibentele.

On the North Bank and in French Congo, a new station was opened by the S.M. at Kolo. It is situated about two days' journey from the mines at Mindombe, Moyen Congo, and touches the Babembe tribe. During September and October of 1917, Messrs Jacobsson and Ceder itinerated with a view to securing a new station. A site has been selected three marching days journey N.W. of Kolo, and within one hour's journey of Sibiti. From

here it is hoped to reach the Bayaka, Bakuni, Baladi, Bakuta, and Bateke tribes.

The A.B.F.M.S. eager to go forward with the banner of the Cross, struck out across country and settled at Vanga on the Kuilu in 1912. Dr. Leslie writing of the people in the early days said, "They were certainly a wild and woolly lot, and the huskiest people I have yet met in Congo", a very impressive description which the present writer is afraid to try to explain! We all rejoice to learn that the work has prospered at Vanga, and gives promise of being one of the best fields of the A.B.F.M.S.

A.P.C.M. It seems natural from here to pass on to the Kasai district, of which Dr. Morrison writes "We have opened up work in nearly every direction save to the west and S.W. of Luebo. This latter territory has been reserved for the C.I.M." This "Opening up" included the station of Mutoto which was founded in 1912 as a memorial to the late Mrs. Morrison (Mutoto, her native name, meaning "Star"). A right good memorial it is, with its many out-posts and a membership of 7,000!

The C.I.M. (Congo Inland Mission, Mennonites,) made its appearance in this district in 1912: In June of that year Djoka Punda was opened on the west bank of the Kasai River. The forest had to be cleared to make a suitable site near the river for the station. Kalamba is several days' journey to the south of Djoka Punda. The work was begun among the Lulua people, but it is the plan of the Mission to work to the west of the Kasai River where there are three tribes entirely untouched.

M.E.C.M.(S.) The work of the *Methodist Episcopal Congo Mission, South*, was organised by Dr. Lambuth at Wembo Niama on Feb. 6th. 1914, and the first Southern Methodist *Church* in Africa organised on Feb. 12th following with six missionary members and thirteen natives, two being evangelists from Luebo. When the Church pledged itself to support the two evangelists the Bishop said, "It gives me great pleasure to see your faith in God. This is a day of great joy in all our hearts and surely must make the angels glad."

Lubefu was opened in March 1916, and is about 50 miles S.W. of Wembo Niama, and about 110 miles N.E. of Lusambo. The people belong to the Batetela tribe.

It is very encouraging to note the splendid spirit shewn by the A.P.C.M. in helping not only these two last Societies, but also in giving valuable advice and help to the Swedish Baptists and to the Protestants of Belgium, the fruit of which is yet to appear.

M.E.C.M.(N.) The attractions of consanguinity now draw us into the Katanga district, where we find ourselves in the presence of the *Methodist Episcopal Congo Mission of the Northern States of America.* This Mission which had already opened a station in Congo in 1911, founded a station at Mwata Yamvo in 1913, and in the same year occupied Kambove. Work was begun at Elisabethville in 1914, though it was not until 1917 that a missionary became resident there. In 1917 a visit was made to Kabongo

in the Luba section, the house was built and a missionary became resident there in Nov. 1917.

Then there is a group of *Pentecostal Missionaries* who have come into the Katanga district during the past two years. They have the Mwanza Mission near Kikondja.

The oldest Mission in that part however is the *Garanganze Mission*, more, popularly known as Arnot's Mission, to which is also allied Mr. Dan Crawford's work at Luanza, Lake Mweru. These belong to the Plymouth Brethren persuasion. We keenly regret knowing so little of the more recent workings of that Society, but believe that at least Mulongo, on Lake Kabamba, has been opened since last Conference by Mr. Zentler.

B.M.S. Passing down the Lualaba, which here runs north, we come to Wayika in the district occupied by the B.M.S. Mr. and Mrs. Whitehead arrived at that station just before last Conference to take over work from two native teachers who had been sent from Yakusu. Mabondo would also have been occupied but for the war.

A.I.M. Early in 1912 a party of the A.I.M. which began work from Mombasa in the "Nineties" came to Mahagi, Ituri distirict on Lake Albert. With this station as a base they have advanced to the head-waters of the Uele and, via Faradge, established stations among the Azande people. They have now eight stations in Congo, all of course included in this list.

H.A.M. Another new work among the Azande is also the H.A.M. Mr. Studd reports the opening since last Conference of Niangara, Nala, Pawa, Poko, Bambili, Bili.

The following is gleaned from a speech delivered by Mrs. C. T. Studd in Wales on Aug. 8th., 1917:—"Our mission was started in 1913, but as it took the pioneers nine months to reach the heart of Africa it was practically 1914 before the attempt of the impossible began. So after three years the position is this: Our Society is working in 12 tribes, in 6 stations, in 3 Provinces in the N.E. corner of Belgian Congo. Our Society's staff consists of 22 European evangelists, 100 converts, 150 scholars in one station school alone, where three years ago in each case there were none.....Having pioneered over an extensive district which is said to be the most thickly populated not only of the Belgian Congo but of all Africa by Oct. 1914 (in a year from the time he arrived in the district) Mr. Studd had been given consent to open 14 stations and as many more as he could man in the three provinces of Haut and Bas Uele, and Ituri."

To this must be added the work at Rafai we presume. This was formerly worked by Mr. Haas as an independent mission, but is we understand affiliated with the H.A.M.

C.B.M. Taking rather a big jump across the Ubangi and Bangala districts we come into the district worked by the C.B.M. Here a station has been opened at Yoseki, and already consecrated by the death of worthy John Jeffrey. From Yoseki it is expected to reach all the Bangando-speaking people.

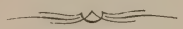
F.C.M.S. From Bolenge there has been an enlargement of work on the lower Ubangi as far as Dongo, and work has been begun in French Congo from the Ubangi. On the Ngiri we extended as far as Bosesera, but later a part of the territory above Bomana was given over to the C.B.M.

Monieka was opened as a station in 1912, and its out-posts are now to be found on the Juapa and the Salonga river systems, and in the interior in the territories of Bokote, Inkaka, Boende and Lusanganya.

Large out-posts have been established on the High Juapa, and stations will be established there at once.

We have now completed our survey of the new work done since last Conference. Summarising these results very briefly we are able to say that, since Bolenge 1911, 5 new missionary Societies have entered the field, 6 previously existing Societies have enlarged their borders, 33 new stations have been opened, 92 new workers have come to these new stations; and from stations which have sent returns—and they are by no means all—we know that 2461 souls have been won at these new posts through the preaching of the Cross. It can safely be affirmed that never before in Congo could such striking results be shown in the same length of time. Indeed at the time of the Bolenge Conference there were only 48 Protestant stations in Congo.

In conclusion, Brethren, though it hardly comes within the purview of this subject, it would be a great injustice not to make some sort of reference to the longer established stations. If all these wonderful results have been attained in the new spheres, what must be said of the new work developed from the old-established centres? *There* natives have had longer training, and are more deeply taught in the Word as a consequence. Tens of thousands of them have been "born again" at these centres or the districts worked therefrom. A very gratifying number of these have gone into villages which seven years ago had no regular teaching. Shall nothing be said of *these* who, filled with a great love to the Saviour who has called them out of darkness into His own marvellous Light, are sending out the Light to the "Regions Beyond?" The mere contemplation of all this is enough to send us to our knees in praise to Him from whom all blessings flow. Have we faith to believe that we shall yet see greater things than these? "Lord increase our faith." May we see the whole of Congo occupied before another 6 years pass, with stations adequately manned and equipped for thoroughly effective service.



III. The Extent to which the Various Societies are Willing to become Responsible for the Evangelization of Congo.

Paper prepared by Rev. A. R. Stonelake.

Let it be clearly understood at the outset that the members of the Continuation Committee who have supplied the valuable information contained in this Report, must not be considered as having presented official statements from their Societies. Neither are the Societies to be bound by the statements submitted.

Having made this proviso let us follow the route traversed in the discussion of Question 2, reserving any comments until the close of the various reports.

C. and M.A. "The S.M. have made the boundary between Moyen Congo and Gaboon their western boundary, so that leaves to us all of Gaboon until we reach the work of the French Mission on the Ogowe River. We hope to be able to occupy this land and are ready to open the first station as soon as the men are ready. They are now on the field but need first some experience before going into new country. We now occupy the Cabinda district to the southern boundary of French Territory."

S.M. "Our borders in Congo Belge are settled and at present we have no need of any alteration. In Congo Français we have no other Protestant Missionary Society in the neighbourhood, and therefore we have no need of any decided border at present. But, primarily, we are willing to become responsible for the whole Moyen-Congo in Congo Français, and the part of Gaboon that is situated North of our already occupied field." (Carl Palmkvist.)

A.B.F.M.S. Mr. P. A. MacDiamid writing concerning the A.B.F.M.S. district says, "I think I can safely say that it is the concensus of opinion in our Mission that we should hold ourselves responsible for the territory lying between Sona Bata and Vanga. In 1913 we sent a Committee to investigate a portion of that territory, and this Committee located a site for a new station at Moanza. A native evangelist and his wife, under the oversight of Dr. Leslie, have been doing courageous and very successful work at that place; but our Conference of this year has urged our Society to place missionaries there as soon as possible.

"One more station between Moanza and Sona Bata would probably complete the chain of stations from West to East in that territory which lies between Vanga and Sona Bata.

"Some prospecting has been done in the region back of Ikoko, and it has been thought by a number in our Society that there ought to be another station, at least, in that unoccupied territory, linked up with Ntondo."

A.P.C.M. "Having already reached to the Sankuru on the north, and as far as Kabinda and Kanda Kanda on the east and south-east, and as far to the south as the 7th. parallel we feel that we are in a position to occupy within a reasonably short time the territory to the South of the Sankuru River (except that agreed on with the "Westcott Brothers" at Inkongo) extending as far east as Pania, the head of navigation, with some additional territory north of the river in the neighbourhood of Lusambo, where we have a station, but not going into the Batetela tribe which is reserved for the M.E.C.M. (South). Then from Pania along the Sankuru toward Kabinda and from there as far south and south-east as the Baluba and cognate tribes extend, say somewhere about Mutombo Mukulu or east of that. From there in a general north-west direction to the Kasai River, including the Bena Kanioko and Bakete and Basilampampi and Luluas—all of whom are regarded in this region as roughly belonging to the Baluba. But we have arrangements with the "Congo Inland Mission" not to cross west of the Luebo River, except near Luebo—they working west of that stream, and we Eastward. In other words we are willing to resume responsibility for the following tribes and clans: Bakete of the north and of the south, Bakuba of the west (not those within the territory of the Westcott Brothers Mission, who are known as the Bakuba of Lusambo), certain Basongo in the region of Lusambo, the Bena Koshi, the Basonge and Baluba of various clans extending in a general south and south-easterly direction from the Sankuru, together with the Luluas (save those in the territory of the C.I.M.) With the exception of the Bakuba of the west we can in all this territory use what we call the Baluba language. It would therefore seem natural that we should take over these peoples, since we have literature, etc. in that dialect.

"I might mention that we have also evangelists at some points along the Kasai River, beginning at Dima, but it is not our intention to do any extensive evangelization in those regions—our teachers there are intended for the most part for Baluba people who have gone there to work for white people." (W. M. Morrison).

W.B.M. We have agreed with the A.P.C.M. that the tribes around us speaking the Bakuba tongue, which is spoken by the Inkongo people, should be left to us, while (generally speaking) the tribes which speak the Baluba or Bena Lulua tongue should be left to the A.P.C.M. There are one or two exceptions where we had occupied a village long ago, but things work out harmoniously and we have no trouble as to territory. Several villages of the Baka Mputu tribe have been lately occupied by our young men along the Luluabourg road, and in the district of the Babintchi where Mr. Upton Westcott is stationed. We are only few in numbers but we are seeking to carry the Good News to the tribes which speak the dialect of the

Bakuba tongue called Luna Inkongo. They are (1) The Inkongo people themselves; (2) The Baka Mputu in the direction of Luluabourg, a difficult forest-loving, hunting race almost like the Pigmies; (3) And the tribes called Babintchi which stretch to the north-west.

C.I.M. No report has reached us from the C.I.M.

M.E.C.M. (South) Dr. D. L. Mumpower, on behalf of this Society says, "We have from the beginning set ourselves to the duty of bringing the Gospel to the tribe known as the Batetela. We have not yet determined the exact limits of this tribe, but from present knowledge I should say that it extends 100 miles to the south, 200 miles to the east, 350 miles to the north, and 200 or 250 miles to the west of our station at Wembo Niama. But there is considerable mixing with other tribes at the periphery, I am told."

M.E.C.M. (North) Rev. John M. Springer, in submitting a report on behalf of the M.E.C.M. was also kind enough to send copies of two maps which he has copyrighted, which considerably help us in locating the territory occupied by that Mission. He says "We are ready to assume responsibility for the territory bordered on the enclosed maps. This, as you will see, has the Kasai as its western border, the frontier between the Belgian Congo and Rhodesia on its southern border, as far east as Sakania, and then the railroad line is the approximate border as far as Bukama, though in places we will take care of the work to the east of the railroad stations, as agreed between the Societies working near us and ourselves. From Bukama the line runs northerly and a little east to Kabalo, leaving a bend in the River to the Plymouth Brethren and to the Pentecostal Brethren, both of whom have recently taken up work on that section. From Kabalo our frontier will run in a south-westerly direction to the Kasai, a little north of Mwata Yamvo, and the exact border there will depend upon the occupation of the field by ourselves and by other missionaries, and will be fixed according to some natural boundary with these various Societies.

"I might say that in the year 1919 our Church is observing a Centenary, in connection with which we hope to make a decided advance in our missionary work, and we have marked out this entire area of 400 miles in each direction, approximately, though with an eastern frontier longer than that, and we regard it as a unit and have plans for the occupation of the entire field, placing main stations here and there, and then occupying the surrounding country with native agents whom we are training, and expect to train."

No direct information has been received from the Garanganze Mission and the Pentecostal League, but from the above statement we are able to see at least part of the plans of these two Societies. Of course, in the case of the Arnot Mission, we know they have for some time had stations at Luanza on Lake Mweru, at Mulongo on Lake Kabambe, at Bunkeya and at Koni Hill. So perhaps we are safe in placing their sphere within that triangle

A.I.M. As its name indicates is bent on getting into the interior. With work also in British East Africa and what was formerly German East Africa, its appetite for territory seems voracious. It is the sort of appetite we rejoice to see, providing they are equal to the task which they have set themselves. They already stretch, in Belgian Congo, from Mahagi to Bafuka, besides hoping to work the district to the south of the H.A.M.

H.A.M. Mr. C. T. Studd very succinctly makes his statement thus:—"North of Kibali and Welle Rivers as far as Niangara, the A.I.M.; also Duruma and Bafuka. Remainder of Welle provinces and the north-west corner of the Ituri province, the H.A.M." Mr. Studd also assures us that Mr. Haas has joined this Mission. But in mentioning the names of stations in answer to Question 2, Mr. Studd mentioned the station of Bili but not of Rafai, which we believe Mr. Haas sets most store by.

B.M.S. The B.M.S. policy has not been to occupy a given province or district but to form a chain of stations stretching right across the Continent. Some of these stations have their boundaries fixed, being contiguous to other Societies, as in the Lower Congo and at Bolobo. Other stations in the Upper Congo and in the Oriental province have so far only been governed by their ability to reach out. The only bit of forward work now contemplated by the B.M.S. is the opening of a station at Mabondo.

C.B.M. Mr. Bond on behalf of the C.B.M. says, "We hold ourselves to be responsible for the High Juapa and trust it may not be long ere we can go forward there.

"We are also tackling the problem of the peoples lying to the south and south-east of the Mongala River stretching to the present frontier of the Ubangi District. We think it possible that one or two stations will be needed in that Field, but until several extensive journeys have been made it is impossible to say definitely what is best. However, you may reckon that we shall occupy this sphere."

The F.C.M.S. considers as its logical field all the peoples most easily reached from the whole of the Juapa and Momboyo river systems, also the Lower Ngiri, the Ngömbes on the South bank of the Ikelemba, part of the territoire of Lusanganya, and the Ubangi up as far as Yakoma, including French Congo as far south as the Sanga River. In the District of Lake Léopold II the territoires of Kiri, Ila, Lokalama and Bokilwango.

Boundaries are being arranged with the C.B.M. and the A.B.F.M.S. where we touch those Missions.

Recently the Christian Women's Board of Missions, with an income nearly as large as that of the F.C.M.S., has united with us, making certain that men and money will be forthcoming for immediate advance. Three C.W.B.M. missionaries are on the way out and two new stations have been applied for.

So far, all has been plain sailing, but if this report is to have any practical value, we ought to be prepared to offer suggestions. Here we are

liable to be steering uncomfortably close to shoals and quicksands, sandbanks and rocks. One good Brother sent the warning that the subject must be placed in the hands of a man with much wisdom, as it was a very delicate matter! Unfortunately the returns were not to hand in time for that very desirable person to deal with them. We therefore cast ourselves upon your forbearance, satisfied if only our disinterestedness be accepted, and if any lack of judgment is remedied in the discussion which is to follow.

In considering the ground which a Society is willing to be responsible for, one sees several possibilities:—

(1). A Society may be strangled as far as future progress is concerned, being unable to make any advance without overstepping into the district of another Mission. A mere glance at the map is sufficient to cause such a fear to arise in the mind concerning the Lower Congo. The question for us is: Has the time arrived for a reconsideration of the congested condition of Missions in that district. Of course, we all know perfectly well that we have no power to legislate, but we have reason to believe that suggestions emanating from this Conference would receive careful consideration.

(2). A station may be so situated as to interfere with the natural development of another Society's work.

One fears that this is the tendency in the Katanga District. It would be a great pity if similar congestion occurred there as in the Bas-Congo District whilst so much land yet remains to be posseseed. Is this really happening? If so, would any good result if a suggestion were sent from this Conference to the Societies concerned?

(3). Two contiguous Societies may be equally zealous and anxious to extend into the same territory.

Should such a contingency arise, these Societies would of course try to fix the boundary by mutual agreement. Should this plan prove unavailing, and both Societies desired other assistance, the Continuation Committee would gladly give such help as lay within its power.

(4). A Society may be willing to be responsible for more territory than there is reasonable prospect of satisfactorily occupying.

This does not become an embarrassment until another Society appears on the scene. Still, it would be well if the delimitations of all Societies and stations could be accurately fixed, as it would give any who may be prospecting for stations a clear indication of what is really "untouched," and whether it suits their purposes or not.

(5). A new Society entering the field should have due regard to the interests of existing Societies.

Here we cannot help expressing our deep sympathy with the Protestants of Belgium that the war should so long have kept them from entering the field selected by them at the time of the last Conference. It is in a double sense their own possession, and nothing would rejoice the Conference more than to see the Belgian Protestants at work in Belgian Congo. But a rather peculiar situation now arises.

Mr. Wilson of the Westcott Bros. Mission has been doing a little work in that district, in preparation for the coming of our Belgian friends. On the other hand, this is what the M.E.C.M. through Dr. Springer says, "I believe that the Protestants from Belgium are considering work at Chofa, which would be just about half-way between our work at Kabongo, and the work of our brethren of the Church, South. I am hoping that we can get in touch with these Belgians, and arrange with them to take a field elsewhere, and leave open territory between our Church and the Church, South, as it is certain that we will become one Church in the very near future, and it will be very much better to have a continuous territory rather than to have another Society occupying territory between us." One cannot help feeling sympathy with both Societies concerned. In the consideration of this subject, would not some guidance be expected from us?

We have now before us the programme of the 14 Societies at present working in Congo, quite apart from the Protestants of Belgium and the Swedish Baptist Society which hope to work in the region of the Kasai. By the aid of the map for which we are indebted to Miss Wilson, B.M.S., Bolobo (who got her idea from Mr. Marsh's map) we are able to see what proportion of Congo may be said to be occupied. Are we of the opinion that these 16 Societies ought to suffice for the evangelization of Congo? If so, shall we appeal to our Societies to enlarge their borders? In that case, are we in a position to give facts and figures for their guidance and inspiration? Or, can we make it our business to seek the necessary information?

If, on the other hand, we conclude, from knowledge, that our Societies could not be expected to send sufficient messengers for the great work yet to be attempted in this great land, should we appeal to the Continuation Committee of the Edinburgh Conference for further assistance?

I venture to say that the consideration of these questions is quite sufficient to justify the existence of this present Conference. It may well be that we are making history. May God help us first of all to be in line with His will and then to follow eagerly whither He doth lead. And may the time quickly come when the whole of Congo shall hear the joyful sound, "Jesus Saves!" and the Saviour "see of the travail of His Soul and be satisfied."

IV. The Irresistible Plea for Advance.

Paper by Rev. A. F. Hensey.

The topic assigned to me follows naturally and logically the three topics you have already heard discussed this morning. It has been my privilege to have read these papers before they were presented here, and I doubt not but that they have made upon your hearts the same stirring impression they did on mine. From these papers some things seem very evident :

1. The task entrusted to us is still unfinished. The mighty task yet before us is even larger than many of us had thought. I am sure we all are grateful to Mr. Marsh for his illuminating paper, and hope it may be printed in full in the Report.

2. Yet since last we met in General Conference something very creditable has been accomplished. The evangelical societies in Congo have no reason to be ashamed of the progress of the years, for of the present 78 stations, 30 have been opened since last Conference. Does not that record stir all our hearts with joy and confidence?

3. Even more has been planned. Some of the Missions here represented have planned out in careful fashion their endeavors for the next five and ten years, and others will be doing the same.

These three facts make this call to advance very natural and most logical, and every great hour ought to call to decison. It is far from sufficient that our emotions be stirred by these facts and figures. Decision, followed by action. are the real crown of a great hour.

But when we talk of advance it may not be amiss in the very beginning to talk about the manner of that advance. For we must not forget that, unfortunately, we are not one army. Then the only way for us to go forward is for all the Missions to advance simultaneously. For we are not an autocracy—we are only allies in a common cause. Then this call is to each Mission to cast its eyes forward into the region of its natural field for expansion, and then for all together, with the enthusiasm of a common task, to advance and occupy all the unoccupied fields.

And one very important item seems to me to have been neglected in the discussion of the unoccupied fields, and that is the cities of Congo Belge. It is a tragic fact that the Protestant Missions have never more than touched the great centers in this land. I know that this is not a pleasant fact, and I should not feel like saying it, if my own Mission was not among those included in this statement. The station where I have spent my missionary life has never made a serious effort to evangelize Coquilhatville, though more is being done at present, and our plans for the future include something

worth while, I hope. The Government plans for the Colony are for the General Government at Boma, with Vice-General Governments for the four provinces at Léopoldville, Coquilhatville, Stanleville and Elizabethville. Three of these vice governments are already in operation. These five centers, with Matadi, Thysville, Kinshasa, and the others which commerce is forming, cannot be left out of any survey of our unfinished task, for they are to be to the life of this land; what the heart is to the body. And surely I make no reflection upon the devoted missionaries, or the work at these centers, when I say that nothing really adequate has been attempted at these places.

A friend, writing from the West Coast on his journey home, says that it is sad to see along that Coast how little is being done by Protestant Missions in the cities. Very frequently the Mission is away at one side, out of touch with the life of the city. And the time has passed there, as it will soon pass in our cities, when we can sit down in our quiet suburban station, and wait for the people to come to us for salvation.

No doubt this phase of the question will be considered more fully in the discussion regarding the Y.M.C.A.

Now in addition to the reasons for advance which have been presented to you this morning—and every unoccupied village or city, every foot of ground gained, every vision of every Mission for fuller occupation of the land—all are these clarion calls to advance—I want to add a few reasons which seem to me to make the present hour one which justifies the title of this paper—an hour which calls us with insistent and resistless force for a forward movement all along the line. For my task to-day is not figures, but to strive to interpret those given so strickingly by these three papers.

1 God's hour is striking the world around. Awakened nations await the sound of the footfalls of God's messengers, and our brethren in all lands have sounded a general advance. Surely we do not wish to lag behind that glorious company!

But you say at once;—This is war-time. Is this the time when one may think of men and money? Yes, it is war-time, and every Mission is having its difficulties. Yet do not the signs point to the fact that it is the very hour for us to gird up our loins for a forward move? For there is no time which makes to flow more widely and deeply the stream of gifts for every humanitarian cause than in the dark and dread days of war. Universal suffering stirs the common heart and makes the offerings to flow into the Lord's Treasury in new and larger streams. This has been so completely proven by the experience of the British societies that no other evidence need be given. The difficulty is men. But war awakens the latent heriosm of men. The courage of the battle-field and the trenches is contagious and cannot but affect the young men who ought to be serving here.

But over and beyond all this—this is God's hour for advance because war sets up new barriers against the entrance of the Life-giving Word into

nations and souls. Its horror breeds contempt for Christian nations and we must strike quickly lest they have contempt for the religion of those nations. The best defence is a magnificent offensive—this the present type of warfare has taught us. So now we may well think that the best way to counteract the evil influences of such a war is to carry on an enthusiastic campaign, never giving Satan and his forces time to put us on the defensive. Yes, war-time and the days immediately following are the days for us to go forward, and to hasten the lagging footsteps of a half-awakened church, for now, as never before, the King's business requireth haste !

2. Then it is evident that Protestant Missions are coming into growing favor with the Government. In the years which I have spent in this service it has not been difficult to trace the passing of the old attitude and the dawning of a new one. When I first came that attitude was one of hostility on both sides. Gradually it is changing to one of increasing sympathy and appreciation on both sides. No doubt irritating things do and will happen, but the trend is in the direction of a better understanding and finer appreciation of our work on the part of the Government.

This means that the question of school grants is sure to be raised. It is reported that two high government officers have recommended in their annual reports for 1917 that subsidies be granted for the support of Protestant schools, and that one of these reports will be sent to the Colonial Minister. With school grants will come government supervision, and some day we may have to decide whether or not we can accept such grants. But I do not mention this to provoke discussion on that point but simply as an indication of a more sympathetic attitude on the part of the Government to which we are so loyal.

In this connection we must not forget that there is being developed a new type of Government officer and administrator. The passing of the old rubber-fighter is only a question of time. And there is coming in his place a type which is at once efficient and what the French call "serious." He takes his occupation seriously, often has fine ideals, and, what is more, in some instances recognizes that drink and vicious habits destroy his usefulness, as they also hinder his promotion. The development of this type of officer, and a number of them have had training in English schools, and the fact that a number of brilliant officers are leaving the military service for the civil, speak very plainly of the new type of administration which is being evolved. This type of government officer may demand a more careful obedience to the law, and he may resent the interference of the man of religion in native politics, but he is a type which may be made to see the very real contribution which Missions are making to the very civilization which the Government craves. One such man, reputed to be hostile to Missions, has recently urged that they be established in his territoire.

3. One very sure call for this movement in advance is the fact that for years native agents have been in preparation for such a time as this, and

that in the Providence of God even some real leaders are being developed among them.

You yourselves know so well the men with whom you have been associated during the years that it does not seem necessary to give evidence of their fitness, nor of their readiness for service.

And not only are the men prepared for such a forward move, but it will mean the salvation of many of them as Christian workers, because so many of the best of them are going into other employ. They do not seem to find their places in our work as we often manage it. But if a forward move of sufficient magnitude be inaugurated, will not such men be more likely to feel its thrill and be content to stay? No doubt some of them are leaving their work in connection with Missions because they feel that they are not paid enough, and in a number of cases they feel this because their hearts have grown cold. But in other and numerous cases I am very frank to say that I too think they have not been adequately paid. The average native evangelist is underpaid, and it is only the real consecration of some of them which has enabled us who work near large centers to keep them this long. I see no other way than that if we are to hold the fine young men whom we are training for the Lord's work we must pay them a "living wage"—a salary which will enable them to live in accordance with the ideals which under God we have implanted in their hearts. Otherwise those very ideals will drive them out to other service.

This raises a very important question—Will the so-called "Self-support" plan provide the needed funds for the native agents who will be required for such an advance, especially if they be any more adequately paid? Are we to lay upon the shoulders of the infant native church the whole burden of the support of evangelists and school teachers; the building of churches and schools, and expect to go forward by leaps and bounds for the complete occupation of the field? If so, it seems to me that we are talking of a real forward movement all in vain. The Church cannot do it. It simply means in many districts the doing of the work at a snail's pace, while Rome captures the people by hundreds.

This question has been agitating more than one Mission. I understand that the B.M.S. Field Committee, at its last meeting, recommended to its Home Committee that one-fourth of the pay of all evangelists be from Mission funds, because they are school teachers as well as preachers.

After many months of thought and discussion, the following program has been sent to the executive Committee of our Mission (F.C.M.S.):

1. That all school teachers be paid out of Mission funds.

2. That all advance work, by which we mean the opening of entirely new fields, be financed by the Mission.

3. That each out-station church, as soon as it has a membership of twenty-five contributing families, support itself.

And the church at Bolenge has responded to this program. For 1917 they gave 4,941 francs, as against 2,518 in 1916. Of that amount, 2,585 francs or more than half, came from the out-stations and teachers.

4. This leads me to say that the native church is ready to be led. These later years have led me to believe that Africa is far more interested in her own salvation than we have dared to think. I wonder if the native church does not need to be taken more completely into our confidence? Is the time never to come when a Conference of representatives of our native brethren shall sit at the same time as this Conference? Shall we never have even a Lower House in our deliberations?

Very likely Dan Crawford has put into his widely read book some things which incline one to smile, but in the title he has put a store of rich comprehension. "Thinking Black"—what a message to all of us missionaries all over this land! To approach every question as those we are to lead would approach it; to formulate every burning message so that it finds approach to black hearts; to enter into sympathy with every trial which leads a black spirit into its Gethsemane; what could be more wonderful for a leader of a native church to accomplish than this? He would be "Thinking Black" with a mind cultured and purified with the white things of progress; he would be preaching "Black" with a white-hot message which blazes its way into the hidden chambers of men's souls; Aye—he would be doing the real work of an evangelist—he would be a true Shepherd of the Sheep.

When I say that the native church waits to be led there can be no better proof than the statistical report which has just been published, and which, by the way, reflects a great deal of credit upon our Conference Secretaries, as well as upon the Congo churches. It would have been a mere visionary who would have dared to suggest ten years ago that in the good year of our Lord, 1918 there should be nearly 23,000 converts and over 42,000 francs given for the work's sake (since Sunday night's report I should be inclined to put the number of native converts as nearer 35,000). Now it is manifest that the larger part of those converts have not been won by the missionaries unless in the most indirect way, but by the African christians themselves. More than one missionary has testified to that fact during these days. Does that not give us the assurance that in a general advance the native church will go with us, rejoicing like a young man about to run a race?

5. Very likely in any program for advance there will be a good deal of difficulty with the Home committees. There is a certain inertia about those committees which requires much power to overcome. Probably it is because they are so near to and so dependant upon the home church. And the first and chief reason why there are yet unoccupied fields is that the conscience of the church at large has never measured up to the need of the world and its call for salvation. But if two clocks differ, the only question is as to which is striking the high twelve of God's Hour. If the home church is not ready, then it ought to be made ready; if the Home committee seems to be trying to turn back the hands of God's clock, then some new spiritual force ought to come into its deliberations.

May I tear out a page of God's dealings with our own Committee? Early in 1916 it was borne heavily upon some of our hearts that the moment

had come for a forward movement, particularly in the Juapa region. The thought spread from heart to heart and gained power through united prayer. So strong flowed the tide that at our Conference that year a Commission was appointed to study the field. Four men spent four months in a real, serious study of our unoccupied ground, and wrote a comprehensive report of that study. But they were not ready to make any recommendations, though their hearts burned within them because of the hundreds of villages they had seen, all without a word of the Christ. So their report went to our Home committee without a single recommendation. In the meantime another Society, the Christian Women's Board of Missions, had united with the F.C.M.S., nearly doubling our resources in men and money.

Then came our 1917 Conference. Entirely unknown to each other, three men had each prepared a paper, proposing a magnificent advance during the next few years. And all three papers were essentially alike. The things they proposed dazed the Conference for a time, but the writers had maps ready, and facts and figures to back up all their proposals, and the idea went to our heads like wine. The result was that the larger part of the Conference was spent in preparing a Ten Year's Program for Advance Work, which was sent at once to our Home committee, with an urgent request for an early reply. But the Spirit of God had been working in ways of which we little dreamed. Before our Program had time to reach home a very insistent letter came from our Committee, asking that we proceed at once to prepare just such a program! Just recently their reply to our Program has been received and they are now committed to the program of 45 new missionaries in the next five years. New stations have been asked for in the Juapa River at places deemed best for the evangelization of that region, and the Government assures us that we may count on their being granted at an early date. A station in the Ubangi River is also among the plans for the next few years.

No doubt our Kasai brethren can give us even more remarkable instances of God's dealings with Home committees.

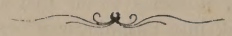
As I close this paper, it seems to me that all other reasons, weighty though they may be, sink into insignificance beside the one great reason that it is God's will and God's hour. Calvary ought not longer to be an unknown word in so many villages; suffering has ruled so long that the dawning of the day of gladness should no longer be delayed; when all the crowns are cast at Jesu's feet the one from Afric's land ought not to fall behind in splendor.

And has not the time come when the motto of the Student Volunteer Movement may cease to be a mere rallying cry? Dare we not hope that in this very generation Congo may be evangelized? Is it too much to believe that some who gather here to-day shall not taste of death until the Gospel shall have been proclaimed in every village of forest and plain?

No doubt difficulties are in the way. And they are many. There will be those who will have no sympathy; the world, the flesh and the devil will resist, but if this call to a larger forward movement is the expression of the will of our Lord, "whose we are, and whom we serve" all so gladly, surely He will open our eyes to see the vision splendid, and assure our hearts that we are going on to victory. And if our forward going be in the power and with the impact of united prayer, we may well have the faith, of the poet:

"On the far reef the breakers
Recoil, in shattered foam,
Yet still the sea behind them
Urges its forces home
Its chant of triumph surges
Through all the thunderous din—
The waves may break in failure
But the tide is sure to win!

O mighty sea, thy message
In clinging spray is cast;
Within God's plan of progress
It matters not at last
How wide the shores of evil,
How strong the reefs of sin—
The waves may break in failure
But the tide is sure to win!"



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